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QUESTIONS ANSWERED.

[It is proposed under this head to answer from number to number, such questions of general interest as may arise in the minds of our readers concerning points in grammar, lexicography, geography, archaeology, etc. It is not expected, of course, that the answers given will in every case be satisfactory; but it is thought that possibly by this means not a few points of difficulty may be removed. In sending questions to be answered in this column, please see to it that they are questions of general interest.]

21. In Psalm 80:14, Why is Ayin written above the line?

It is written thus as Ayin suspensum, to call attention to the fact that it is the middle of the Psalter. In the same manner the middle letter of the Pentateuch is indicated, in Leviticus 11:42, when Vav is made conspicuous.

22. Why do we find פָּרַת in one place, but פְּדוּת in another?

They are merely *variations* in the spelling of the same word. In the former the vowel is written defectively, in the latter fully.

23. Will you explain the construction of the words in the following classes: רַק הִרְחַק לֹא תִרְחִיקוּ לָלֶכֶת (Ex. 8: 24).

1) הִרְחַק is the so-called *Intensive* Inf. Abs., and with the following verb, signifies literally, *putting away ye shall not put away, or removing ye shall not remove*.

2) לָלֶכֶת is the so-called *gerundival* Inf. Const., and signifies literally, *in going*. Compare the parallel constructions:

בָּרָא לַעֲשׂוֹת (Gen. 2. 3), *he created in making*.

הִקְשִׁית לִשְׂאוֹל (2 K. 2. 10) *thou hast made hard in asking*.

In these expressions the *Infinitive* contains the principal idea and is qualified by the preceding verb which is equivalent to an adverb of manner:

1) *Ye shall not go very far away*; 2) *he made in a creative manner*; 3) *thou hast asked a hard thing*. See Ges. 142. 4. Rem. 1; Green, 269. a; Ewald, 285. a, (p. 72).

24. Is the Infinitive of the Hebrew similar in nature to that of the Latin or Greek?

Perhaps the following summary of the subject of the Semitic Infinitive by Adolf Koch (*Der Semitische Infinitiv*, Stuttgart, 1874) will most satisfactorily answer this question:

1. "The Semitic Infinitive is really not an Infinitive in the sense of the term as used in Greek, Latin, German and English grammar; for it was originally, and has remained to the present day, a true noun, which contains in itself all the properties of the noun, and is construed as such in the sentence. The most which can be admitted is, that this noun sometimes gives up its capacity for inflection, and becomes an adverb; but never in any case does it pass over into the verb-system, in the manner which characterizes the proper Infinitive idea.

2. The Semitic *nomen actionis* expresses the abstract idea of being, acting, or suffering; and has been derived from the verb in the way in which verbal derivatives, with a concrete meaning, passed over into the abstract meaning.

3. This abstract verbal noun, through its derivation from the verb, has received the power of construction peculiar to the verb, so that it can subordinate another noun in the accusative, and attach to itself a subject in the nominative; while, on the other hand, it has no power whatever, in itself, of expressing any difference in tense or in the kind of verb." See Ewald's Syntax (translation pub. by T. and T. Clark) p. 148.

25. Is the so-called Daghesh-forte *firmative* recognized in Green's grammar?

It is not.

26. What is the design of the grammatical and analytical index at the end of Gesenius' Lexicon?

It is supposed to contain all the anomalous forms which occur in the O. T. All the most difficult words are explained, or references are given to the grammar indicating where explanations may be found.

27. Will you give the analysis of (1) וַיִּבְכֶּה (Ex. 7. 29) and (2) וַעֲלֶיהָ (Ex. 8. 17).

1. וַיִּבְכֶּה is composed of (1) וַי pointed ו before a labial, (2) ב. (3) כֶּה, a rare form for כָּה, the ā being represented by both vowel-point (ָ) and vowel-letter (ה).

2. וַעֲלֶיהָ is composed of (1) the prep. עַל (*upon*), which, treated as a plural noun, takes ו before (2) the 3 pers. f. sg. suf. הָ (*her*). See Ges., 103. 3; Green 239. 1.

THE HEBREW CORRESPONDENCE SCHOOL.

JULY ANNOUNCEMENTS.

1. The reorganization of the Correspondence School (see p.79) necessitates some important changes in the work. Each member will receive within a few days a copy of the descriptive pamphlet, which contains full information in regard to all the details. A letter will also be sent to each member in which he will be notified of anything that may, in consequence of the change, affect him in particular. It is *urgently* requested that the members will be prompt in answering this letter, in order that the new plan of work may be begun with as little delay and as little friction as possible. There are great possibilities for this Correspondence work. It will now require only faithfulness on the part of the members, and a good word now and then from them, to thoroughly establish an undertaking which, judged from its past history, is able to render the most valuable assistance to Christian pastors and students.

2. It may now for the first time be announced that the Department of Hebrew in the Chautauqua School of Theology, of which Dr. J. H. Vincent is President, has been placed under the charge of the Instructor. Hereafter, therefore, those Students of this School who desire instruction in Hebrew, will obtain it through the Hebrew Correspondence School, of which they will be regarded as members. This arrangement, entered into May 16th, will go into effect October 1st. Our number will receive large additions from this source.